while the other sees and enjoys, *i.e.,* finds enjoyment in the very act of the former enjoying the fruits. (Svetasvatara and Mundaka). In other words, through the self-realisation of the eating bird, the seeing bird also rejoices. Therein is His eternal self-abnegation, beneficence and goodness. He is not, however, a mere on-looker, a mere enjoyer of the enjoyment of the *atman.* In the minutest of the minute which man's searching curiosity cannot reach, in the grandest of the grand which man's soaring imagination cannot measure, through all the countless contents of the universe. He discloses and reveals Himself as the embracing and enrapturing *Paramatman.* Through every mote and particle of our being, through every fibre and nerve, we feel His Spirit pulsating, thrilling and vivifyLig. Life presses in through every pore of tne body, flows in through every sense, surges in through every thought and swells in through every feeling. (Chandogya). We are wholly immersed m Him. In His matchless mercy and abounding grace, He deigns to take possession of us, to accept us, to value us and to rejoice in us.

The Brahman of the Rishis is the

Supreme Companion,
Guide, Strengthener, the valiant in the
hero, the humane
in the philanthropist, the trustful in the
martyr, the serene
in the sage, the growing in the child, the
rejuvenating in
the sick, the hopeful in the sorrowing, the
struggling in the
sinning, the aspiring in the lowly; the pure
in the pious,
the divine in the holy, the enduring in the
patient. He is
the Essence, the Inmost Spirit, the Eternal
Verity, the
irrepressible Certitude in one and all.

According to the Rishis (Kenopanishad),
the Supreme
Being is the Heart of the heart, the Life of
the life, the Eye
of the eye, the Ear of the ear, the Mind of
the mind, the
Speech of the speech, the Light of the
light, the Personal
Creative Force, the Supreme Will, the
Knowing, Intending
and Acting Mind. Seated in the centre of
the universe, radia-